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SUGGESTION

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SUGGESTION



CHARLES GILBERT DAVIS, M. D.

HYPNOTISM

HERBERT A. PARKYN, M. D., EDITOR.

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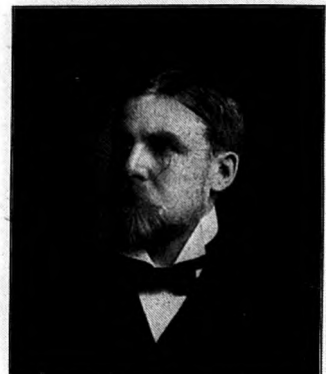
SPECIAL MAIL COURSE

IN

Hypnotism and Suggestive Therapeutics

By HERBERT A. PARKYN, M. D.

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HERBERT A. PARKYN, M. D.

PRINCIPAL AND FOUNDER OF
THE CHICAGO SCHOOL OF PSYCHOLOGY.

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This special mail course

has been published in order to satisfy the demands of many who are unable to spend the time or money required to complete a regular school course in Suggestive Therapeutics and Hypnotism. Over One Year was spent in preparing it for the publisher; and the flattering testimonials which are pouring in from all sides from those who have received it show that the time was well spent. This work is different in theory and practice from anything taught elsewhere or published in books. Everything is made so clear that a child could apply its teachings. It tells what to do and how to do it; what to say and how to say it. The course is printed on fine, handmade paper, and consists of thirty parts, all of which are shipped at one time.

WHAT THEY ARE SAYING.

OAKLAND, CAL., 9-30, 1899.

HERBERT A. PARKYN, M. D.

DEAR DOCTOR: I have read your "Special Mail Course" through carefully. I wish to congratulate you on its production.

Almost everything in the subject, written today, is away in the clouds, so it is refreshing to find a man with backbone enough to stand on the earth and teach suggestion to the multitude.

It is in every way the best thing I have ever seen; the most rational, most satisfying in every way. I wish it might be in the hands of all sufferers and all who wish to help suffering humanity.

S. F. MEACHEM, M. D.

LITTLE ROCK, September 28, 1899.

HERBERT A. PARKYN, M. D.

DEAR SIR: I have now completed the study of your mail course of instruction, and I found it to be the best work on Hypnotism and Suggestion I ever studied. Hence not excepted, as it gives the reason why results are obtained.

Respectfully,

CHAS. FRIES.

MERIDU, MISS., September 30, 1899.

HERBERT A. PARKYN, M. D.

DEAR DOCTOR: I received special mail course nearly two weeks ago. I have already gone carefully over the course and am delighted with it. I have read a number of works on Hypnotism, nearly all of which left the impression that there was some mysterious influence brought to bear on the patient by the operator. Yours clears the matter up and explains all the phenomena by well recognized physiological laws.

W. W. McRAE, M. D.

SALEM, MASS., October 2, 1899.

"The mail course was received all right. I am much pleased with it. It is much different from that I have read. It is the simplicity and hard headed common sense that makes it valuable."

DR. CHAS. E. LeGRAND.

PHILADELPHIA, PA., September 27, 1899.

"Diploma arrived today. I am very proud of it. That ten dollars was the most profitable investment I have ever made, and I would be pleased to make some more investments with as equally satisfactory results."

W. A. VAN VOORHIS, M. D.

CLEVELAND, O., 8-26-99.

H. A. PARKYN, M. D.

I have been delighted with the reading matter which you put forth as your mail course. It excels by far anything of the kind that has come to my notice; and I have rather a hobby of looking up the various so-called "mail courses" in order to learn the finer points of each instructor along these lines."

ROBERT SHEERIN, M. D.

JACKSONVILLE, Mo., July 25, 1899.

DR. HERBERT A. PARKYN.

DEAR SIR: I received the course on Suggestion, and like it very much indeed. I see how much I have been in the dark for these many years. I had an unsystematic idea of the principles set forth in the course, but had only a snattering of the real.

I have already made use of Suggestion to advantage. I have never been the doer that most of the profession are, and now shall use less medicine than ever, inasmuch as I see that often it is wholly unnecessary. I am surprised to know how it shall revolutionize my future operations in the field of practice. There is everything in it. While I think it needs judgment in the selection of cases and cannot entirely separate one from former methods. In many cases in which I formerly was at sea I shall now find plain sailing with the shore in sight.

How I have practiced for 22 years without seeing this grand climactic point I cannot understand. I was ready to acknowledge that the Christian Scientist, the faith healer, the osteopath, and others of the gang made their cures, and wonderful ones too, but could not account for them. Now I see the point.

Yours sincerely,

W. D. HALLIBURTON, M. D.

READING, PA., September 6, 1899.

HERBERT A. PARKYN, M. D.

DEAR DOCTOR: Your mail course is so clear and simple that any person of average learning and intelligence may reap great benefits from it. Your method possesses one special advantage, that is, what is formerly appeared to many of us as hidden, marvelous, mysterious, in your method very clearly and naturally explained.

Hoping that many others may likewise profit by the advantage of your method, I remain, Yours very truly,

REV. ADALBERT MALUSSECKI,
Rector St. Mary's Church, Reading, Pa.

MULHALL, OKLA. TERR., October 2, 1899.

H. A. PARKYN, M. D.

DEAR SIR: "Mail course received o. k. Am highly pleased with it. It sees the most sensible work on Suggestion for therapeutic application I have yet seen, and agrees with the observation of my independent research, and from the tone of your writing I infer that you are an honest and serious investigator along these lines."

BENJ. F. FINN, M. D.

WINN, ME., September 18, 1899.

HERBERT A. PARKYN, M. D.

DEAR SIR: "Permit me to express to you my very great satisfaction with your special mail course on Suggestive Therapeutics. I have enjoyed the study of it and appreciate its fullness and clearness."

Parts 26-30 are very fine. The treatment of Rheumatism is very clear, and of deep interest to me as it is a very prevalent disease. I enjoyed very much the part on Psychology and Medicine, the clearest presentation of this I have ever read."

I. C. QUINN,
Priest in Charge of St. Thomas Church.

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SUGGESTION.

"Man's whole education is the result of Suggestion."

VOL. III. No. 3.

CHICAGO, OCTOBER, 1899.

\$1.00 PER YEAR.

EXPERIMENTS IN TELEPATHY AND THOUGHT TRANSFERENCE.

"Give us FACTS."

HARRY B. TIERNEY, ST. JOSEPH, MO.

WRITTEN FOR SUGGESTION:

There are three main factors in volitional telepathy. That this is true I know from a series of successful experiments: 1. Sympathy; 2. Will; 3. Suggestion. I find that I can always depend upon old friends as agents in a scientific experiment in telepathy, whereas with a new comer, or a person with whom there has formerly existed no social or friendly relations, there is doubtful success. Sympathy is a primary condition, and the more subtle and lasting it is the more assured we may be of carrying on practical demonstrations.

It is to be regretted that there is not more practical interest in telepathy and thought transference. The Society of Psychical Research has done much practical good and has actually proved telepathy a fact not to be disputed. I am also pleased to learn through Emery McGrau's valuable journal—*Mind*—that there is to be a new society started in New York for the purpose of investigating psychic phenomena. I wish the society all success and would be pleased to hear from the president. Although it has pleased me to keep the fact comparatively a secret, I have been the president of a Psychic Research Society here at St. Joseph for four years, and I dare say our accomplishments have a thousand times repaid our united efforts. The members are all scientific and most worthy gentlemen, most of whom are much older than their "enthusiastic" president. I have never published our demonstrations, with the exception of a few of the minor experiences, which were printed last year in the *Esoteric*, a truly important journal of self-enclosedness. A few eastern newspapers have likewise published "extracts" from my diary.*

One of the greatest barriers to the propagation of practical experiment and study upon the lines of direct thought transference is the prevalence of so-called theories and hypotheses which propose to solve the mystery in an elaborate display of rhetoric and imaginary propaganda of precepts and principles. All of these theories are either repetitions of the suggestions of old French writers or the evolutionized form of the corrupted Hindu metaphysics. The Hindus could, I am sure, solve the whole problem, were they so disposed; not that I mean the adept of theosophy has the requisite knowledge, but that the *real mahatma* truly has the "key." This prevalence of the clouds of theory, some highly colored and most attractive, others vague and dark, has hidden the guiding star which has ever shone through these human vagaries; and when at last it is perceived, and the living sun at last appears, the clouds slink away like mist.

Let us then have more practical experiments, and not so much theory. One demonstration before an intelligent group of witnesses is worth a dozen volumes of theory and comment, however probable and attractive each little hypothesis may appear. Always bearing this plainly in mind, with great effort we have worked silently and hopefully and now have, as will be seen, accomplished a great deal. We have carried on over eleven hundred experiments in four years and have recorded six hundred and ninety successful demonstrations and many partial successes. These will all be given to the public. My principles will soon be published. I do not agree with Mr. Hudson in his theory of subjective mind. However, his little work is valuable and suggestive. As he explains, his work is an hypothesis, and, to an ordinary mind, very probable. Actual experiment will not, however, bear him out in details. In telepathy, not only the thought or image, but also the corresponding feeling must be instilled into the conscious knowledge of the recipient. Distance is really no barrier. This psychic bond, which defies dis-

*Also "Suggestion" *vide* Aug. No., '99.

tance, is the sympathy of which I spoke before. Although there may be no physical relation between the individuals, there can exist a psychical connection, which naturally facilitates psychic voluntary communication.

In the *New York Sun*, Dr. Minot J. Savage sermonizes at the Church of the Messiah on the work of the Society of Psychical Research. He is a learned, plain-spoken gentleman of liberal mind and wide experience. He believes that the Society has undoubtedly discovered the proofs of immortality. His practical mind does not seem to entirely appreciate the time-worn doctrine of immortality proved by faith. He believes in short, practical methods and suggests the reason and probability of the assumption that immortality can be proved right here and now, in such convincing colors as to revive the dead functions of the most crude materialist's thick vision. In fact, he proposes a sure cure for materialism.

Telepathy is being firmly established and clairvoyance and clairaudience admitted by all who really know anything about them, whether they have knowledge of an explanation or not. If there are people who can see without eyes and hear without ears—that is, if it is possible to hear and see without the aid of the natural channels of the senses, which are deemed necessary in the reception of impressions, what does it mean? What does it suggest? Why, soul is beginning to develop those higher, latent powers which are as natural to its functions as the eye, as the organ of visibility. The soul is casting off its impediments to advancement! There will come a time when these mortal bodies will be of no more use to the glorified soul. Man's soul is immortal, and we have the proofs right here. Mr. Fred W. H. Myers has published the statement, the knowledge of which he has accumulated from the practical experiments of the Psychical Society that death is a delusion; there is really no such thing. He thinks "it is scientifically demonstrated that those we call dead are alive, and that occasionally, beyond any question, they communicate with us." Prof. Lodge, scientist and mathematician, corroborates this statement in England. Dr. Hodgson and others, believe that the "dead" are alive.

Facts convince even the skeptic of the reality of telepathy, and it is only a question of time until an array of astounding facts shall scien-

tifically prove the immortality of the soul.

Among our most important experiments we have successfully collected abundant proofs and data concerning what I have called telepathy in the dream state. Experiment on these lines has not been carried very far and our remarkable success in our efforts to prove the powerful action of the so-called sub-conscious mind during sleep has encouraged me to publish results immediately. Data and facts are needed—we have both. I must say a word here to the uninitiated, who may attempt personal experiments. Be careful, if you are not thoroughly acquainted with the *modus operandi*. Practice on the part of an ill-informed public may result unfavorably and possibly disastrously.

Thought transference in itself is natural and easy, but the conditions must be these: Water won't run up hill; "he who spits in the air must stand from under." In the development of my recent series, experiments in telepathy, etc., in the dream state, I find that the greatest, I may say the only obstacle of import, was the present existing inharmoniousness, or line of departure between the two-fold mental states of the healthy mind.

The poise or equilibrium between the objective and subjective phases of the mind being unbalanced, the impression of the inherent idea or thought picture upon the consciousness is irregular, wavering and unclear. All my experiments have, on the most part, confirmed Hudson's hypothesis, but I am inclined to disagree with his clear, definite division of the mind in two different phases. The mind is one even in minutest involuntary impressions. It is simply because the mind is not yet fully developed that impressions gradually, sometimes simultaneously, "die out." What Mr. Hudson calls the sub-conscious mind is really the highest spiritual energy in its subtle, refined manifestation. It is not always amenable to external suggestion, as Mr. Hudson declares. This all depends upon harmonious action and intensity of vibration on the objective plane. My subjects generally report that after remarking the dream-impression received in dreaming state, there still remains the vague, uncertain consciousness of other strong impressions, which undoubtedly would, if remembered, wonderfully contribute to the most perfect experiment.

This, of course, is sometimes in favor of the result, as we have continually experienced suc-

cessful demonstrations, and still there remained the vague pictures. My method is, I think, different from most modern experimenters in psychological phenomena. Nearly all my experiments have been previously agreed upon by projector and recipient. They have all been sent, however complex the picture, from the distance of six blocks to thirty miles. If it should be interesting to the public I will cheerfully present my method of procedure (entirely original) for general inspection and instruction.

We have had very few failures. All the dreams are easily distinguished from the ordinary dreams of the subject. There is a remarkable difference. We have held over four hundred experiments in this state, three hundred and forty of which were perfectly successful. I will close with a few experiments:

DIARY OF PSYCHICAL RESEARCH SOCIETY (LOCAL)
AUG. 24, 1897. (890 D.) ST. JOSEPH, MO.

Impression sent Aug. 24, 9:30 p. m.—The recipient, Prof. C. E. M. G. to dream of Prophet Moses, reading the Law to the people in the desert. Impression vivid. Retention very good. The scenery, features and details are carefully attended to. An harmonious picture.

H. B. T.

RECIPIENT'S STATEMENT, AUG. 25, 1897.

I dreamed last night (I think) that I was in a large bare temple. Leaving here, I proceeded over a vast, bare desert tract of land. There was no shrubbery or vegetation in sight. There suddenly appeared a very tall, dignified man in flowing robes. He was a Jew. It was Moses. He was sharp-eyed and dark. He wore sandals, and as he slowly approached drew forth from his robe a large, smooth stone tablet, upon which was engraved a series of strange characters (apparently Hebrew, the Law, I presume). He pointed to the sentences and spoke to me kindly, reverently, but authoritatively. Suddenly, he departed and I became aware that I was surrounded by a multitude of people. All seemed wonderfully impressed. It was now evident that all the multitude had listened to the patriarch's discourse. The picture of the sage and multitude was very strange, strong and lasting. I remembered it well and vividly.

PROF. C. E. M. G., Recipient.

H. B. T., Agent.

Following is an experiment in the purely

dream state under date of August 20, 1897, (880, D.) St. Joseph, Mo.

[Diary of H. B. T.]

I impressed my regular subject, C. E. M. G., on the evening of August 19, at 9:30 o'clock (absent impression). Thought image, "The Siege of Constantinople"—a beautiful scenic painting, reproduction from the Italian. The whole active picture was impressed—action, life and tumult. Impression strong, vivid and fairly retentive.

Result. (August 20, 1897).

Most satisfactory. Next morning subject presents (as usual) the sealed envelope containing drawing and full account of his dream the night before—comment, etc.

Here is his statement.

I saw, as it were, a large, excited army in a dark, gloomy forest. It was midnight and the full, yellow moon cast her soft light on the idly waving trees. Nature had awakened from her slumber and the woodland domain was filled with the excitement of preparation for battle and slaughter. Men were mounting their black chargers and buckling on armor. The bugle sounded and all moved toward the silent city. They encamped and next day began the terrible attack of Constantinople. It was dreadful carnage. The high walls were torn down. The Turks were desperate and fiendish. I was on the wall and was struck with a ball. I then awoke. A most vivid and exciting dream. I saw details, men and all.

C. E. M. G.

H. B. T.

Submitting these few remarks and experiments as an introduction, I will, in next issue, present some more accurate and important demonstrations. The public mind demands facts and practical, tangible proofs. They are worth a library of theory. Telepathy is scientific and new research develops greater results.

He who would know first and final truth should not hesitate to break a habit of belief, no matter of how long standing, but rather should he be quick to acknowledge the better way and walk therein. The necessity of habit breaking will not cease until we know and demonstrate that we are that law which cannot be broken.—Harmony.

THE USES OF PAIN.

M. S. FIELDING.

The root of the word pain—*pu*, to purify, is found in the Sanscrit. The Greek, Anglo-Saxon, French and Icelandic equivalents mean penalty, or punishment. The significance of the word embraces both meanings. Pain or suffering is a great purifier; it is also a punishment for broken laws, both physical and moral.

Pain is Nature's protest against conditions of discomfort or disease; her signal of distress in the presence of an enemy; her supreme effort to dislodge and drive the foe hence.

"There is purpose in pain,
Otherwise it were devilish."

says Owen Meredith, and the purpose is so clear that none can gainsay it. Briefly stated—were we so constituted as to be totally unconscious of pain, civilization would not have been possible. The delicate and marvelous nervous system is less understood than any other part of the human body. Its functions, dealing with the phenomena of conscious life, render it most difficult of investigation, being at once physical and psychical. The conflicting theories of earnest workers all over the world, prove that the truth has not yet been demonstrated fully, and the chances are it never will be. The facts upon which all observers agree, however, are sufficiently clear. The rate of speed at which the nerve currents travel has been estimated by beautiful and ingenious experiments; and is found to be about one hundred and ten feet per second. The nerve fibres are incased by insulators, inside of which the nerve force travels. This much we know, but the secret of the wonderful structure and the force that operates therein is not known. Experiments have proven the current is not electrical, as was formerly believed.

The nervous system has been aptly compared to the telegraph—the brain being the head office where all messages are received, and from which replies are sent out. In this manner impressions of pain are produced: We prick a finger with a pin, and immediately a nerve current reports to the brain, which in turn sends back a current, which contracts the muscle, thus putting it as far as possible from harm's way. It is held that pain is purely subjective; this fits in with the theory of Suggestion, which deals with the involuntary mind and accounts for the power of

inhibiting pain under favorable conditions of suggestibility.

"It must now be evident," says Dr. O'Reilly, "that a thorough and comprehensive knowledge of the laws and connections which govern and regulate the animal and organic nervous systems is indispensably required by every medical practitioner; such, in reality, being the alpha and omega of medical and surgical science. It is the foundation on which a permanent superstructure, capable of containing a universal knowledge of the nature of diseases, as well as a true explanation of the *modus operandi* of the therapeutic agents, can be erected."

It taxes the imagination to go back to a time when man scarcely held his own with the beasts, and was at the mercy of the elements—naked, homeless and languageless. Yet, such were his conditions and such they might have remained, but for the blessedness of pain, which forced him to perceive the necessity for seeking protection from his enemies. The cold pinched him, and he took the skins from the animals he had slain in almost equal battle, and clothed himself therewith. He fought with beasts for the possession of caves for shelter and safety, and gradually evolved that power which made him master of created things. Through suffering and hardships he slowly came to use for his comfort the rude materials and utensils he fashioned with his hands. His first words were calls of warning or challenge to his fellows; and the beginnings of civilization came from the necessity for mutual protection. "Let us build altars to the Beautiful Necessity," says Emerson.

It is a far cry from the cave man to the present stage of evolution, and the supreme factor in the upward climb has been necessity. Had man been insensible to pain, he would still be a savage, "crunching bones in a cave," unless, indeed, he were annihilated by the very conditions which have taught him how to live and grow. If we did not suffer pain from burning by fire, the chances are we should all have been burned up long ago. Pain relates us in a great measure to the world around us; by it we have learned from experience what to avoid. Pain is beneficent in its operation, however much we may dread it. Physical pain comes from an effort at re-adjustment, and like electrical storms purifies the conditions around and within. Thus it will be seen the very thing we are most anxious to

be rid of has its mission of service, and its place in the scheme of life. If only the fire warms—not consumes; the water nourishes—not drowns; the light illumines—not blinds; then it will be well.

The sensation of pain is purely subjective, or belongs to the psychic realm. Intelligent suggestion and auto-suggestion can in a marked degree control the sensation. Doubtless this is done by psychic force, cutting off the physical nervous stimulus.

The hours of pain in the average lifetime are extremely few. Were it otherwise, we should be very miserable. Health is the normal condition for usefulness and happiness. "And the best part of health is a fine disposition," says Emerson. "It is more essential than talent, even in the works of talent. Nothing will supply the want of sunshine to peaches, and to make knowledge valuable, you must have the cheerfulness of wisdom. Whenever you are sincerely pleased, you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet-tempered. Genius works in sport, and goodness smiles to the last, and for this reason, that whoever sees the law which distributes things does not despond, but is animated to greater desires and endeavors."

Someone said "Much Divine pruning is because we have wilfully grown the wrong way." We must, therefore, gratefully submit to the hand which shapes us back into symmetry, though the process be painful, or even unnecessary to our distorted vision. Life will be the sweeter and the fuller for its pains, as darkness reveals the stars. But there is also pain of the spirit. Its mission is to purify and uplift. Poets have sung of its power and use. Goethe said he had never known a sorrow which did not yield him at least one poem. How often are we cleansed by the baptism of our tears, and refined by the fiery furnace of tribulation! If we lose not love, even the foot-prints of an abiding desolation cannot mar the soul completely.

"Then in Life's goblet freely press
The leaves that give it bitterness,
Nor prize the colored waters less,
For in thy darkness and distress
New light and strength they give!"

The noblest characters in history and romance are those who have suffered most. "A man of sorrows and acquainted with grief" has shown to the world the great need of humanity—love.

To suffer and be strong is the mark of a noble soul. To hide in the heart the bitterness of disappointed hopes, and smile in the faces around us is to conquer fate. The souls that have not been disciplined by pain are not full grown. Self-pity is despicable and to live over sorrows useless and unprofitable. Take the lesson and the chastisement and pass on to fields of wider vision. Do not keep a storage room of grievances, or there will be a crowding out of blessings, and shadows will break up our sunshine. Learn to live and

"Adjust our lives to loss, make friends with pain,
Bind all our shattered hopes and bid them bloom again."

FAITH AS A CURATIVE MEASURE.

S. F. MEACHAM, M. D., OAKLAND, CAL.

1. Definition.
2. How it works.
3. The effects depend more on the intensity and type of faith than on its extrinsic causes.
4. Where is it at work?

1. The first thing necessary if, one would make what he says plain, is to use terms that all will understand alike, or define the terms used so that all may know what he wishes the terms to mean. Words are signs only. And if I tell you what I wish to be understood as meaning, it will fill the place for the time, though the meanings given may not correspond exactly with those ordinarily given.

Faith is a word that means many things to many people and not the same to all. Faith and belief are used as synonyms by some, others claim a marked difference. Let me give you a few ideas of faith as culled from different sources.

"Faith is belief before demonstration."

"Faith means belief in something about which doubt is still possible."

"Faith is readiness to act in a cause the prosperous issue of which is not certified to us in advance."

"Faith is that moral quality that we call courage in practical affairs."

"Belief implies uncertainty. Faith is the same thing minus the uncertainty."

"Perfect faith eliminates all doubt, all questioning."

"True faith is based upon knowledge."

"Courage presupposes fear. With faith we know and are at peace."

Look the above over carefully and remember that they are not selected from obscure sources. Some of the names are world wide. A glance will suffice to show that we really know but little about the intrinsic merits of the subject. Most of us seem to lack that faith mentioned in some of the quotations which means knowledge and peace.

However, we all know in an imperfect way what we mean till we undertake to define it. Besides, in so far as our present topic is concerned, the intensity of faith is more to be sought than the quality, so far as *immediate* effects are concerned. We, personally, do not aim so much at immediate results as we try to keep at peace with the laws of nature and with all the truths which we can discover, as we regard them as eternal. Hence, we shall tell you briefly what we personally think of that word and see if we can find in it elements that will unite the above discordant claims. Truth is always harmonious, so that if we can find such common elements, we may unite intensity of faith with endurance and give a greater degree of permanence to our work.

Faith has an intellectual and an emotional side. The intellectual side is similar to the word creed. When we speak of a system of faith, we mean simply some political, religious, or other creed. This element of faith stands on facts, or what are for the time accepted as such. This element is so important in the faith of some minds that it constitutes the main composition and is known as rational faith. This is always progressing. It is not positivism by any means. We have this kind of faith in natural processes, in the workings of the scientific method of thought, in the political principles which we severally espouse, etc.

But there is another side to faith. The emotional side. The side that appeals to the love element in us. This is intense when thoroughly aroused. Like love and emotions of all intense kinds it asks but few questions, thinks little but feels immensely. This is the kind that says faith knows and is at peace. So love knows while active. So any powerful emotion knows while uppermost in mind and carries everything before it like a mighty wind, but like the wind may, from its very intensity, prove disastrous. Like the wind, it rushes furiously and does not stop to analyze or reason. It feels and is at peace,

but both elements are always present in all faith, but one portion may be disregarded. It is simply failure to recognize, not real absence that leads astray.

Faith, then, is intellectual acceptance, accompanied by the emotion awakened in the individual by the subject under discussion. Hence, there will be not only individual differences but type differences as well. The cognitive individual will have a rational faith, while in him and his class the emotional element may be submerged so as not to appear without close analyses.

The emotional type will have this element dominant, and a casual observer will fail to see any rationality at all, regarding it all as rubbish. As the race has both reason and emotion, alike produced and fostered by natural laws, he who would be and remain in harmony with nature must aim to keep the two elements of his faith in equilibrium.

The extreme rationalist must love more; the emotionalist must think more, so that progress may move not only under full sail but well balanced.

2. "As a man *thinketh in his heart* so is he." I would add, or so will he become. If this read simply, as a man *thinketh* so is he; or, a man grows like *his* most constant thoughts, there would be nothing striking about it. But the writer had a far deeper insight into human nature and he added that phrase, "*in his heart.*" Keep in mind that the heart is symbolic of the emotions. So we have the two elements, thought and emotion, alluded to as necessary to the transforming process. Thought is a matter of cerebral action. It is *largely* confined to the cerebrum, though it does play downward upon the back, brain and cord. Thought is definite, hence its action on the automatic machinery must be definite, confined to special portions, not diffuse; and too much force must not thus play downward or the thought process must cease. Emotion, on the other hand, is a commotion of the nervous system; it is diffuse, its nature is general, hence it reverberates throughout the system and all its functions will be influenced thereby. Faith unites both thought and emotion. Just as the latter element is strong will the system be affected thereby. This explains why faith, as a curative measure, has been not only more popular but more effective in the emotional type of the race. Rational faith has some curative power,

as the cerebrum cannot act without some overflow downward; but an action of this region means emotion as well as automatism, and all bodily functions are influenced thereby. But our definition includes both elements in faith. Hence, let the rationalist know that his ideas must *catch* fire, they must burn, they must gather intensity of feeling if they would be effective in body building. He must stop criticising, analyzing and classifying *occasionally*, and fan the desires, the loves, the aspirations of his nature into flames, if he would gain full profit from his thought life. Reason is up stairs, but as the larder and cook room are down stairs, we must descend and light the kitchen fires occasionally. It is all right to think, but our thoughts must touch the quick if they grow into our lives, if they heat the blood and stir the muscles. This gives a hint how the faiths of men act upon the body. Digestion, blood making, circulation, cell building or the material for such, are in the hands of the back, brain and cord; but this is what feels, loves, and hates also; hence, cold, hard reason must come down occasionally from the dome regions of the brain and warm its hands at the fire of the soul, *then* it can superintend the basement of our natures, but not till then. Thought must occasionally sit in the family circle and chat with love, hold communion with desire, and even whistle a tune while automatism dances.

3. A few words only are necessary here. Reason plans, schemes, shows the way, but emotion and automatism do the work; the former commands, but the latter executes. In the rational chamber we lay out our work, but the life is lived, the real work done, in the fields where grow our loves and hates, our joys and sorrows, our instincts and automatisms, our habits and reflexes. All these must be reached by suggestionists, who would have a full measure of success. Faith must be grown and fostered, and the effects will depend on the fire burning in the soul—on the intensity of the faith itself. How much do you desire to get well? What effort are you willing to put forth? What sacrifices dare you make? How thoroughly do you believe in this method of treatment, whatever it may be? Will your belief in it stand criticism and ridicule? Does it awaken expectancy with its wide open eyes, dilated nostrils, active muscles, and bounding pulse? Then you will get well. Then the impossible will drop its prefix and the miracle

become rational. Then can the Bible stories of healing, and the modern thought cures, faith cures, suggestion cures, yes, and even drug cures, be read with a new interest and better understanding. We can see that the impulsive type have been thus cured, not simply because they were ignorant, but because they felt and were intense. The rational will also be reached when he sees faith as it is, not a mysterious *something*, but a child of thought, and the mother of joy, hope, expectancy. Sometimes it is prematurely born and must be nurtured in that incubator, credulity, but when fed, as it is now being done, and will more and more be done, on facts and honest desire to be and to do right, it will come out a lusty youngster at last, and its importance to us all, whatever our method of work, be better understood and more appreciated. The subject of our faith, its type, is also important. That which sits closest to our vital and eternal interests will naturally be the more effective. Hence, religious beliefs have the more frequently been utilized in healing. The idea of immortality, with its endless progress and compensating rewards, has in all ages been prolific, not only in hope and joy, but in healing as well. It needs only to be appealed to and its flood of force turned into the proper channels when results will ensue. Suggestionists are learning daily more and more how to harness and direct this great power. While this has always come first, all types have been useful, and when the rational basis of faith is more clearly recognized and utilized, then will it be able to fire up and direct the emotional sides of life of all, and the mental methods of treatment grow in usefulness.

4. Just one word on the scope of the usefulness of faith as a curative measure. Where is it to-day doing its work? Are the so-called faith cure people the only ones that owe to it a debt? They may be the only ones who *rely* on it wholly, but that is not it. Do any of the rest of us utilize its healing balm? Many different methods of treatment have merit and force in themselves and can accomplish good without the addition of belief, but which of them cannot do better work, nay, do not do better work, when faith, with her quickened pulse, improved appetite and digestion and more equable nerve current are added? Faith is the mother of hope and expectancy, and the power of these over the physiological process is well known. So we are safe in concluding

that faith has a work in each and all methods of cure, and also that the reign of its usefulness is beginning only and the day of its full power is still to dawn. Let us unite and study and work harmoniously for the more perfect understanding and application of our emotional and rational powers in the betterment of our condition as a race. In the front rank of all will be faith—sacred and secular.



CHARLES GILBERT DAVIS, M. D.,
Chicago, Illinois.

Intuition, education and experience combine to form the character of the ideal physician of to-day. It is impossible that any one of these elements of strength should be omitted, and there are few more forcible illustrations of this truth than may be found in the person of Dr. Charles Gilbert Davis, of Chicago.

In a wonderful degree does he possess the faculty of reading at a glance the general condition of a patient, the mental and physical traits of the human mechanism upon which he is called to operate, and how, each influences the other, and is influenced, in turn, by another. Then

comes the swift conclusion as to treatment and remedies, which is, again, partly intuitive; propelled, as it were, and reinforced by a professional education and experience both broad and deep. Armed, as he is, with these elements of strength, combined with a rare personal magnetism, an unfailing courtesy, a self-possession and a balanced individuality, which at once inspire hope and confidence, it is little wonder that he has been the recipient of the veneration not only of the exalted, but of the humble, to an extent not often accorded to either merit or celebrity.

The intuition, the magnetism, the natural healing powers, have often been noted by those who have come in contact with Dr. Davis. They have noted, wondered and remarked, without knowing, perhaps, that both his father and mother were physicians. Thus has his eminence come to him partly by right of inheritance.

Dr. Davis was born in Clay County, Mo., on the fourteenth day of October, 1849. His father, Dr. George W. Davis, who but recently died, was for thirty years a leading physician of that region.

His mother was one of the earliest of American women to achieve and enjoy the rights which are now liberally accorded to her sex.

The subject of our sketch was educated at the Western Christian University. At the age of seventeen he began teaching school, and at the same time studied medicine under his father. At twenty he entered the Cincinnati Eclectic Medical Institution, and graduated in two years. He then practiced medicine for a year as partner of his father, and then entered the medical department of the University of Virginia, from which institution he graduated with high honor.

Leaving the University of Virginia, Dr. Davis received the appointment of Assistant Physician at the Quarantine Hospital, in St. Louis, and during a year's residence in that city he took the ad eundem degree at the Missouri Medical College. Following this, he practiced for a year at Mulberry, Missouri. His marriage with Belle Braden, of Lawrence, Kansas, a graduate of the State University at Bloomington, Illinois, took place on January 10, 1876, and after a few months the newly wedded pair settled upon the city of Chicago as a proper field for their life, and arrived there in October.

Returning to Dr. Davis' brilliant professional career in Chicago, it may be stated that it com-

menced with his arrival there in 1876, and that within ten years his practice had reached a stage that was oppressive to his health and personal comfort. To stay the tide of callers, he abandoned his offices for a trip to Colorado, and established a health resort at the Waunita Hot Springs, in Gunnison County, a nook in the Rocky Mountains, twenty-three miles from Gunnison. These springs he is still developing. He also practically established the National Temperance Hospital, on Cottage Grove Avenue, recently removed to Diversey Street, where he was the principal surgeon. In speaking of the achievements in office practice of Dr. Davis, unaided by adventitious events or the public press, we may relate that his labors have at times reached the enormous number of one hundred consultations in one day, besides visits to the hospital; and it is at these full periods in his practice that relief has only come with temporary abandonment of his rooms; thus, to Colorado several times; to the South, in 1889; to Europe, in 1892, and again in 1894.

As matters of deep interest, aside from his daily consultations and general practice, we may mention surgery and psychology.

In 1889, Dr. Davis presented the subject of Suggestion before a Medical Society. The subject was new to the medical world at that time, and, as a result, he was viciously assailed by a combination of ignorance and dishonesty. Before a committee one of his "subjects" denied the genuineness of his experiments. The Doctor stoutly maintained his ground. Five years afterward this same "subject" returned to him with humiliation, and declared, under oath, before a Notary Public, that he had been bribed when he gave his testimony before the committee.

Dr. Davis has lived, fortunately, to behold the scientific demonstration and adoption by the greatest men in the world of views which had their earliest Western exponent in him. Before the Psychical Science Congress of the World's Congress Auxiliary, at the Art Institute, Chicago, on August 24, 1893, during the World's Fair, he delivered an address on "Suggestion, with Special Reference to Hypnotic Suggestion." His article, "Suggestion, as an Aid to the Anesthesia of Chloroform and Ether," published by the Journal of the American Medical Association, October 5, 1895, duly elucidates his views of the subject.

He was the first physician to suggest and put in application the use of Suggestion as an aid to anesthesia in surgery. His brilliant record in surgery at the Chicago Baptist Hospital proves the correctness of his theory.

It is in this direction that he has figured as a progressive and triumphant thinker, events solacing him daily with the corroboration of his original views. Especially in Gynecological Surgery, has he risen to a high standing.

His brilliant success in the operation of Vaginal Hysterectomy alone has attracted world-wide attention.

In 1892 he received the appointment of Surgeon-in-Chief of the Chicago Baptist Hospital. He at once proceeded to a thorough reorganization of this institution, opened its doors to physicians of the three schools of medicine, and, believing that disease could be better treated without the use of alcohol, made it a temperance hospital.

During the next six years Dr. Davis gave the energies of his life to the work, and, as a result, the hospital grew rapidly in reputation and wealth. Then the Board, composed largely of Baptist clergymen, said the hospital must be broader, and they abolished the temperance principles. One of the bulwarks of modern civilization was swept away, and Dr. Davis resigned.

He has also acted as Examining Physician of the Royal League and A. O. U. W. In 1892 he visited Europe, and acted as correspondent for the "Illustrated World's Fair," and in this capacity showed himself to be a charming essayist on literary and popular subjects. Again, in 1893, exhausted from overwork, he visited Europe with his family, remaining one year, making the tour of Marseilles, Genoa, Pisa, Rome, Naples, Florence, Venice, Milan, Lakes Como and the beautiful Maggiore, Switzerland, Vienna, Dresden, Berlin, the Hague, Amsterdam, Rotterdam, Antwerp, Brussels, Paris and London, returning to Chicago in the Autumn of 1894.

At Nancy, for a month he attended the hypnotic clinic of Bernheim; at Vienna he attended the clinics of the Allgemeiner Krankenhaus; at Berlin he attended the Royal Clinics; finally, at Paris, he spent no less than six months in the International Hospital, at the clinics of Dr. Péan, celebrated as one of the greatest of living surgeons, where Dr. Davis acquired new and valuable knowledge in that field of research and

beneficence. He has recently been appointed to the chair of Surgery and Gynecology, in the Lakeside Hospital Post Graduate Clinic.

One of the Doctor's patients once said of him, "He is a physician whose radiations of strength and glorious courage, and faith in the possible are so positive and radiant, and so inspiring, that his presence cleanses me from pain and stills the riotous tumult of any inharmony. He loves human life, and revels in the opportunities it affords the soul. He greets each day as a friend bearing a rich gift, and is splendid with a noble joy of a fearless, useful life. His atmosphere creates a vision in my mind of the light-bearer, such are his magnificent vigor and appreciation of the possible in humanity."

He has two sons, Charles Braden and George Gilbert, who are students at the Chicago University, preparing to follow their father in his profession.

We are indebted for the essentials of this sketch to the article written by that brilliant writer, John McGovern, and published by the Oxford Publishing Company, of Chicago.

Dr. Davis has contributed the following articles to "SUGGESTION."

1. Hypnotism, with Special Reference to Hypnotic Suggestion.
2. Hypnotism, with Reference to Hypnotic Suggestion.
3. Hypnotism: Its Application to Surgery.

MENTAL TROUBLES AND THEIR TREATMENT.

BY HERBERT A. PARKYN, M. D., CHICAGO, ILL.

In a previous article in SUGGESTION I pointed out the fact that when the nutrition to the brain was interfered with, many curious mental symptoms would be found. Fears, nervousness, delusions, melancholia, etc. are seldom found in well nourished individuals; when they are present, the individual is generally in a position to throw them off readily, provided he does not permit himself to run down physically. Everyone is likely at some time or other to have a worry or grief, but these seldom become fixed unless nutrition is neglected. Reason is a brain function, and is lessened as the nutrition to the brain diminishes. So long as one has good reasoning faculties, he is in a position to overcome the involuntary thoughts of mental troubles; especially,

if he be assisted by some well directed suggestions, delivered by a competent suggestionist. If a man permits himself to run down under a worry thought, or is already in poor health when the worry commences, he is likely to find himself later in a deplorable mental and physical condition.

Occasionally, patients who are in perfect physical health, seek treatment for some long-standing, fixed idea, the origin of which can invariably be traced to an impression received at a period of the patient's life when he was in very poor health.

In an article devoted to nervous prostration I stated that every impression received by the nervous prostrate was generally exaggerated or distorted.

Outside of mental troubles, due to injuries to the brain, pressure, congenital degeneracy, and actual organic destruction, I believe all mental troubles may be cured by proper suggestive treatment, provided it is persisted in. There may be much in the influence of heredity; but, personally, I do not think heredity plays much part in mental troubles, which develop after the patient has arrived at an age when he can reason properly for himself. Habits of living are frequently handed down for generations, generally on the mother's side. A daughter, as a rule, eats, drinks, works, and lives like her mother. Her children, again, have to follow in her footsteps. Now, if her habits of life be good, she and her children may be healthy all their lives, and may live to good, ripe old ages; but if her habits of life be incorrect, she may develop undesirable mental conditions at any period of her life, and her children are likely, in their turn, to follow in her footsteps. Such people are never in very good health. They are continually worrying and habits of thought, nervousness, fears, hallucinations, etc. are likely to develop at any time. It is this class of individuals in whom so many troubles are incorrectly traced to heredity. Some of them are said to inherit headaches, dyspepsia, dysmenorrhea and constipation; others, consumption, dipsomania, insanity, etc.; but I feel certain when the reader threshes out the sheaf of evidence for himself, he will discover that the theory I have just advanced is correct.

In overcoming insanity and all mental troubles, the nutrition to the brain must be the first thing attended to. With improved nutrition, the rea-

son increases and becomes a powerful factor in the final overthrow of the trouble. Get rid of all troubles in the functions of elimination and nutrition. Work up the appetite; increase the amount of food consumed daily. Lower the head slightly, once or twice each day, for three or four minutes at a time, and manipulate the muscles of the neck with the head in this position. In my office I use a surgical chair, which enables me to place the patient in this position very easily. At the bedside I have the patient lie across the bed, with the head hanging over the side, resting on a pillow on my lap. It is necessary for the operator to sit on a low chair when adopting this plan at the bedside.

While in the long run the treatment of all "mental cases" is somewhat the same, still, the suggestions will have to be varied to suit the individual case. The suggestionist has to study the idiosyncrasies, attention and individuality of each patient, and adapt his suggestions to suit the case. It is in the ability to do this that the success of a suggestionist lies with these cases, and nothing counts, just here, like experience.

In order to give the student a general idea of the suggestive treatment to follow in these cases, I shall give a short description of some of the chief ones encountered, and the detailed treatment of a few.

NERVOUSNESS.

Anyone is likely to become more or less nervous for a short time under severe emotional excitement; but this usually passes away as quickly as it comes. If we understood self-control thoroughly, even this sort of nervousness might never be permitted to arise.

However, in this article, we have to deal more with chronic nervousness; and this is the one symptom above all others of which patients complain. Nervousness is the first symptom of lowered vitality, and should be recognized early, else various other troubles are sure to follow.

I have before me the work of an eminent authority on nervous troubles. After giving in detail the treatment with medicines of these cases, he concludes, "The patient who has suffered for long should be advised to visit friends, or take a holiday abroad. You should urge him to leave for a time his ordinary avocations, and very likely in a few weeks he will recover from

his nervousness, and his digestive organs and liver will act better." Ye Gods! When will people cease putting the cart before the horse? Here is an authority who says if his nervousness goes, his organs of nutrition may improve.

I think the reader of this magazine already understands enough to know that change of scene and thoughts often stimulate the appetite, thereby increasing nutrition. But Christian Science often does the same thing. It is nutrition which works the cure, and all the foreign trips, or Christian Science in the world will prove unavailing unless they stimulate the organs of nutrition. Of course, when possible, a rest is desirable, till the energy is worked up; but the student of suggestion is able to increase the nutrition without depending on holidays abroad, or Christian Science.

There can be no doubt that the mind is in some degree temporarily affected in Chronic Nervousness. There may be undue emotional excitement. The least thing may arouse fear or dread, but instead of the nervous, excited state impelling the patient to be more active in his work, he finds it almost impossible to discharge his ordinary duties. A large proportion of the population seems never to have experienced anything approaching nervousness, but some people suffer from it in a terrible degree. I have been told by patients, that for some time they had been conscious of an indescribable anxiety, for which they could not account, and from which by no reasoning with themselves could they get relief. They know and acknowledge that there is no reason for anxiety; but, nevertheless, a sort of ill-defined dread seems to hang over them. They fear that something or other is about to happen, and this most powerful state of mental disturbance sometimes lasts for a considerable time, causing the patient great suffering. With this state is frequently associated considerable depression of spirits. The subject of it feels as if everything were going wrong with him. He may be getting on just as well and making quite as much, or even more money than usual; but, nevertheless, he feels discontented and depressed, as if something terrible had happened. "Such patients often make themselves needlessly wretched by fancying they have received slights at the hands of friends. A quite unintentional oversight is magnified by them until it appears to be a studied insult.

People who suffer in this way sometimes tell you that they are certainly going to the poor-house, and all this sort of thing, although they know themselves to be prospering. If a patient in this state of health should happen to lose a few dollars, he will feel quite convinced that everything is going to the dogs, and nothing will persuade him to give up the despairing views of life, which have taken possession of his mind.

Some who suffer from nervousness, and experience a restless, unsettled state of mind, occasionally do very curious things. A man may wake up suddenly in the middle of the night with the conviction that he smells fire, or hears burglars in the house. He jumps out of bed, strikes a light, goes over and over the house, finds nothing the matter and goes to bed again. In another hour or two, perhaps, he wakes up a second time, and goes through the same proceedings as before. Many persons, whose nervous systems are a little overwrought, wake up at night, jump up, and perhaps light the gas before they are quite aware of what they are doing. A further development of the same tendency may lead to sleep walking, of which condition there are many different degrees. Children suffering from nervousness are likely to develop chorea unless the functional troubles in organs of nutrition and elimination are at once relieved.

All these and many more severe functional disturbances of the nervous system depend upon a highly sensitive or excitable state of certain parts of the central nerve organs, not due to structural changes, but caused by an insufficient blood supply to the nerve centers; or to a blood supply loaded with waste products which should have been eliminated by the kidneys, skin, lungs, or bowels. The liver is generally found to be sluggish. The circulation becoming slow in the vessels of the gland, many of the impurities which ought to have been separated from the blood remain and cause disturbed action of the brain.

Upon careful enquiry you will find that many who suffer in this way have been long in the habit of taking too little sleep. There is hardly anything in which individuals more widely differ from one another than in the time required for sleep. Some can do with six or seven hours, but it is quite certain that many require nine hours. Nervous people, as a rule, are benefited by a long

night's rest now and then, and ordinarily should have eight or nine hours' sleep.

Of late years much has been written on the subject of nervousness, and attempts have been made to show that we are much more nervous than our fathers were. It seems to me that the evidence adduced in favor of the statement is, to say the least, very far fetched. The so-called brain workers are supposed to be great sufferers. It is said that people are more sensitive to heat and cold, and require to live in rooms more highly heated than was necessary even a few years ago.

All this seems very absurd when we remember that nervousness depends upon nutrition, and is not a disease of which we know not whence it cometh nor whither it goeth.

A far greater number of the existing population are able to have the advantages of warm rooms in cold weather than formerly, and, in consequence, the majority enjoy better health and live to be older. That large incomes engender a good deal of fussiness, and little aches and pains are made too much of is, I dare say, true, and if this is "nervousness," an increase no doubt exists, and such "nervousness" will increase as prosperity increases. I cannot help thinking that if our fathers had been as prosperous as we are, as large a percentage would have suffered from "nervousness." However this may be, it is quite certain that if our modern habits and systems are productive of increased nervousness, they are at the same time upon the whole conducive to health and longevity, for the simple reason that ample nourishment is within the reach of nearly all, and that nearly all reach well. There is no doubt whatever that the general health of the population has improved and is improving, and that the average duration of life is on the increase, and, if the sum of happiness is not much greater every succeeding decade, it ought to be so. I have said that happiness and hunger go hand in hand, and hunger with plenty of nutrition insures a healthy individual. If this is not so in every case, it should be, and the fault lies in the circumstance that individual evil inclinations are capable of counteracting the natural influence of highly advantageous external conditions.

Upon the whole, I doubt very much whether there is anything to justify many of the statements made about the increase of nervous disorders. Whenever money is made rapidly, luxury and folly will increase, thereby frequently ex-

haunting the vital forces; but the silly rich constitute but a very small and after all a comparatively unimportant part of the population, so that in the life of a country like the United States their existence is hardly noted, except by themselves and the few whose interest leads them to minister to their requirements and to pander to their caprices.

The treatment of nervousness by suggestion is sure and swift. The nutritive functions may be rapidly liberated by the treatment advised in an article on functional disorders* and the immediate distressing symptoms calmed by the judicious and soothing monotonic suggestions of the operator. These suggestions should be cheerful and hopeful in tone, and self-control should be taught. The immediate relief which most of these patients experience after commencing treatment is generally stimulus enough to enable the physician to hold them for treatment long enough to rectify the nutritive irregularities. This sometimes requires at least a month's treatment in bad cases.

(To be continued.)

PSYCHOLOGY AND MEDICINE.

The purpose of this article is to explain as simply as possible the meaning of the word "Psychology," and to point out the scientific application of the knowledge we have gained from the study of the science to all kinds and classes of diseases.

Psychology means, briefly, the science of mind; a knowledge of the power within; and the application of this science to the physical ills of the body is known as suggestive therapeutics.

The value of psychology to the world at large lies in its power to ameliorate conditions of disease. It is well to recognize that there are powers in the mind of man which will make the healthy man more healthy, but the point which will appeal most forcibly to a sufferer and an invalid is, that by the use of psychology, we bring into play an active, positive force which will make the sick body well, by restoring the normal or natural conditions.

Now, the natural condition of man is health, and without touching here upon the vexed question of heredity and hereditary influences, it may be broadly stated that the old saying: "As a man thinketh in his heart, so is he!" is being constantly proven true. If a man believes himself

to be sick, he will, by his own thought, produce in himself physical changes corresponding to the nature of the disease he believes himself to be suffering from.

The treatment of disease by psychological processes may be summarized thus:

Thoughts are things; change the thought, and benefit will ensue.

Let us begin at the beginning and show what scientific warrant we have for our declaration that the mind of man is powerful enough, when properly directed, to control certain forms of disease. We can follow out our argument without diverging from the question as it applies to the healing art:

It is now many years since the first pilgrim in search of health made his journey to Lourdes, France, in the hope that by the healing grace of the saint he worshiped he might be healed of his bodily infirmity. Wonderful indeed to witness, or to read of, is the now yearly pilgrimage to that shrine of the halt, the blind and the sick, and still more wonderful, to those who are ignorant of the principles at work, are the remarkable cures which result from that journey. It has been estimated that ten per cent. of the so-called incurable cases have yielded to the healing power of the shrine. Is this, then, an evidence of a miracle? By no means.

Among all nations and peoples there are certain localities, or certain persons, credited with the possession of this healing power of supernatural origin.

At the shrine of Ste. Anne de Beaupre, near Quebec, Canada, miraculous cures have been in order since the year 1661, when Louis Guimont, a farmer of Petit-Cap, being afflicted with a most painful rheumatism, went, through devotion, to place three stones in the foundation of the new church, the construction of which was just commencing. The record adds: "He found himself, by the blessing of heaven, suddenly cured."

Through the efforts of Monseigneur de Laval, in the year 1670, a precious relic was obtained from Carcassonne, a town in France, nothing less, in fact, than a notable fragment of a finger bone of Ste. Anne herself. This relic was conveyed to the church and has not ceased to be the object of fervent devotion. The letters attesting its authenticity can be seen—hanging in frames—upon the walls of the sacristy. Within the past twenty-five years a marvelous efficacy in the curing of

* "Suggestion," Nov., 1898.

disease has been found to exist in the waters of a spring which rises a few steps to the right behind the old chapel of Beaupre.

It matters very little whether the particular "charm" which works the cure is in the form of a piece of wood, a block of stone, a finger bone of a saint, a glass of consecrated water, or a living being; the point to note is, that a very large percentage of the so-called miracles are actually wrought, and that, apparently, through personal contact with the "charm."

But we find that when a piece of ordinary wood was substituted, without the knowledge of the supplicants, for a supposed fragment of the true cross in the Geneva Monastery, there was no abatement of the cures or miracles. When a piece of iron was inclosed in a small case, and held aloft to be gazed at by the stricken wretches in search of ease from suffering, the results obtained were precisely the same as when that case did indeed contain a bone from a foot of one of the saints.

So that from these, and from a dozen other known facts of similar import, we gather this scientific truth:

The healing virtue does not rest in the relic, but in the attitude of mind of the sufferer. In other words, those who were healed were healed by the power of their own minds, suddenly roused into activity.

It may be taken for granted that among those unfortunates who made, and still make, their pilgrimage, and who return as sick as when they started, a large proportion could be benefited, and perhaps restored to health, by the judicious employment of specific medicines. Faith worketh marvels truly, but faith alone is not sufficient for all things in this materialistic age.

In face of the fact that some are healed by faith, and some are not, theory falls to the ground, and we must deal with the facts as we find them.

In these cures by faith there is no evidence of the transmission of divine power from the relic or agent to the sufferer. There is no evidence of a miracle. A miracle is something supernatural—something beyond the pale of natural law. Do we know of any example in which the laws of nature were arbitrarily thrust aside? Are not the miracles which Christ performed being repeated daily before our eyes? Nay, most convincing of all, did not the great Healer himself demand that in those he healed the conditions of faith, or expectancy of belief, should be present? How often

do we find that quality "faith" the condition, the essential condition, upon which the wonder depended! Thus we read, to quote a few examples, "Thy faith hath saved thee." "According to thy faith be it unto thee." "O thou of little faith." "I have not found so great faith." "Greater works than these shall ye do." "And he did not many miracles there because of their unbelief."

It would seem then that the condition of mind of the sufferer is a very potent factor in establishing or removing a disease. In carefully diagnosing the cases treated by miracle workers, metaphysicians and mental healers of all kinds, we come upon two important facts: Firstly, they can and do cure similar ailments in different people by entirely different modes of treatment, and in using the word "ailments" we do not mean thereby merely hysterical diseases. Secondly, they do not perform a cure until the mind of the patient is brought by prayer, communion, thought, or reading, into a condition of hope and expectancy. There are no benefits derived until a feeling of hope, merging into the conviction of faith, has been established.

We know that certain cases which have baffled the skill of the duly qualified physician, yield to the mental treatment of the metaphysician. The line of thought has been changed, and Thoughts are Things. We know, also, that many of these cases which derive no benefit from the metaphysical line of treatment are quickly and permanently cured by the medicines of a practicing physician. Is there reason for this, too? Is the virtue in the drug? Sometimes, yes; or, here again, as in the case of the worshiper at the shrine, the virtue may be in the patient. He cured himself by the agency of drugs, because drugs were, in his case, the strongest suggestion that his mind could grasp of benefit to follow. It must be remembered that medicine will often prop up a wavering faith, and support a weak belief through a trying ordeal, and it is in this sense that it is spoken of as "a strong suggestion."

But there are certain medicines which are a help to the sick, and in their physiological action upon all temperaments are uniform and salutary. The effect of their application is known beforehand, and can be gauged with absolute certainty. To refuse to employ medicine of any kind is the height of folly, and is the weak spot in the armor of the mental healer. To refuse to acknowledge the power of the mind when properly directed,

by scientific methods, is the weakness of the duly qualified practitioner, and not all his knowledge of medicine, anatomy, surgery and physiology, can compensate for his ignorance of psychology. Although the medical profession discountenance the simple remedies in the main, it must not be supposed that they do not in some instances make use of the power of suggestion. Let us take a case in point.

In treating one who has been a victim to the morphine habit, the physician is sometimes implored by his patient for just enough morphine to make him sleep! "For God's sake," he cries, "just one injection to send me to sleep!" What course does the physician pursue here? To argue would be useless. To tell this tortured creature that his mind was all powerful, and could control the suffering of his body, would seem like a jest, a mockery. The physician assents, and gives his patient a hypodermic injection into his arm, an injection of pure water, which the patient believes to be morphine. Now, observe the force of suggestion. With his mind and body racked and tortured by pain, the patient, on receiving the injection of water is convinced that his suffering will cease, and that he will be compelled to sleep. And when this conviction is present, the result will generally follow. His mind then, fortified by suggestion, asserts its power over his body. It is his mind that calms his nerves and soothes his brain; it is his mind that sends him to sleep.

Thus far, then, we have proceeded in our argument. We have proved that in certain cases of abnormal conditions of the body, which is disease, the mind is supreme in effecting a cure.

Now, without detracting or seeking to detract from the credit which is due to all schools of healing, by whatever name they may be called, for the great work they are doing toward the relief of suffering, let us bear in mind that their successes are all due to one fundamental principle in human nature: i. e., the power of the mind to help itself, and so to help the body. These different schools do not create that power; it is there already; it is in the mind—a part of it; a part of the divine nature which is every man's birthright; which is his own to use when he sees fit, and when his condition demands it. It does not depend, this power, upon a profession of Christianity, or any other faith. It is as perfect in the atheist as in the religious fanatic; in the agnostic

as in the devotee; in the woman as in the man. It demands merely an understanding of the laws which govern it, that it may be developed, directed and brought into play. It is chiefly a latent force; it must be made an active one.

And as the successes of these schools of healing are traceable to one cause, so their failures also can be accounted for. Either the patient's mind is not properly attuned to the treatment he is undergoing; either he has no confidence in the remedies employed, and therefore he receives no benefit, or his disease demanded the use of material medicines. Is there no remedy for this state of affairs? Yes, there is a remedy, and it is found in the study of Suggestive Therapeutics. Even at the present time there is no school of healing which is not based upon the truths of psychology: not one which psychology does not embrace and envelop.

It is the Aaron's rod of medical science, and, coupled with the judicious employment of medicines, is more effective in the treatment of disease than any other method known to man.

Psychology deals directly with the mind. There is no muscle or nerve in the human body which cannot be brought under the absolute control of the mind. Physicians have given their attention to the body, and have neglected to cultivate the natural force of recuperation and resistance which is inherent in every man. Metaphysicians have gone to the other extreme, and have despised the weakness of the body, refusing to sanction the use of necessary medicines. The wise man is he who bends all things to his service in the evolution of good.

At the Chicago School of Psychology the patient is taught the true meaning of the power of his mind. To most men it is a meaningless phrase; but to the sufferer who has been healed through its agency it seems a miraculous gift. Yet it is common to every man, and needs only to be developed to be of service. In this school the patient is taught, practically and swiftly, how to heal himself. He is shown, and it is not necessary for him to study in order to get the benefit of the lesson, how he must let nature do the work of healing. The normal condition of man, as stated above, is one of health. In a vast majority of cases it is only necessary to put the patient into the right way of regaining his health, and nature will perfect the recovery. But the power of the mind is not relied on for all cases

which come for treatment. Where drugs are a necessary method, drugs are used. If a man's hand were dirty all the faith in the world would not cleanse it. He must wash it with a material medicine—water. There are few cases so hopeless that benefit cannot be derived from a treatment which combines all methods of healing at once.

The human system might aptly be likened to an electric railway. The brain is the dynamo; the organs of the body are the street-cars. These sometimes stop running, and no amount of attention given to the car itself will be of benefit when the trouble is really in the dynamo.

In this case psychological treatment alone will be of benefit.

On the other hand, an accident may happen to the car itself, and local repairs are necessary to remove the obstruction.

Here is vindicated the necessity for making use of those specific remedies and manipulations whose effects are certain in their operation.

An experienced electrician can find the cause of the disturbance in both cases and remove it. Similarly, the man who attempts to regulate the human system must have acquired a portion of his knowledge in the laboratory and the dissecting room.

In other words, he brings practical training and knowledge of disease in its common forms to his assistance in diagnosing cases, and does not rely upon the idealistic theories of the metaphysician or mental healer. Psychology and medicine are well nigh invincible, and the one acts as a support and a stay to the other.

OUR PRINTING OUTFIT.

By a special arrangement with the manufacturers, we are enabled to offer our subscribers a complete printing outfit for 50 cents. It consists of five alphabets of rubber letters, two sets of figures, a three-line holder, a self-inking pad and pair of tweezers. Every one should have one of these to stamp his name and address on envelopes, letters, books, magazines, etc. Any name and address can be set up in a few minutes. It is a great bargain. Sent postpaid upon receipt of price, or given as a premium with a year's subscription to SUGGESTION.

SUGGESTION.

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EDITORIAL.

X When this paragraph is marked with a red and blue cross it shows our friends that their time has expired, and we shall be happy to receive a renewal of their subscription soon. Should your magazine be marked this month, you will understand it is a positive reminder that, unless you send us a renewal at once, we shall have to discontinue mailing the Journal to you.

AN APOLOGY.

We owe an apology to our readers this month for our late appearance. The delay has been incidental to our change of garb. However, when the reader discovers that the amount of reading matter in the magazine has been doubled, he will, doubtless, forgive us. The November number will be published on time.

We are anxious to learn if our readers are pleased with the change in the form of the magazine. Drop us a card.

ENQUIRY AND EXPERIENCE DEPARTMENT.

Owing to the length of a number of very excellent articles which we present to our readers this month, the Enquiry and Experience Department and the usual clinical report have been crowded out; but next month we will make a feature of these columns and many interesting reports will be published.

BIOGRAPHICAL SKETCHES.

Hereafter, every issue of SUGGESTION will contain a portrait and biographical sketch of one of our contributors. We feel certain that our readers will be glad to know something of the personality of those who have helped to make SUGGESTION what it is.

It is chiefly through the encouragement and kindly advice given by the subject of this month's sketch, Dr. Charles Gilbert Davis, that the Chicago School of Psychology and SUGGESTION are in existence to-day. We append a letter

which he wrote to the Secretary of the School shortly after it was established. It speaks for itself.

CHICAGO, ILL., July 2, 1896.

240 Wabash Ave.

Secretary of The Chicago School of Psychology:
Dear Sir—

The healing art rests upon a tripod, the three supports of which may be designated as medical, surgical and psychical. In the evolution of human thought these, one by one, have gradually been established on a scientific basis. First comes medicine, including drugs, foods and hygiene. Then surgery, with its brilliant triumphs, demanded recognition, and now last and greatest of all comes psychology. Those who think the deepest and watch with interest the current of human thought, prophesy through this branch of medicine many victories over disease and death.

For twenty years, under the storm of ignorant criticism, I have advocated the study of this science, whether under the name of faith, suggestion or hypnotism. I believe some of the greatest triumphs of human thought will be achieved through this channel. It has a wide application in the practice of medicine. I hope for The School of Psychology success.

CHAS. GILBERT DAVIS.

THE NOVEMBER SUGGESTION WILL CONTAIN AN ORIGINAL ARTICLE BY DR. DAVIS, ENTITLED "SUGGESTIVE REMINISCENCES." A TREAT MAY BE EXPECTED.

RENEWALS AND PREMIUMS.

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- For \$2.20 SUGGESTION for one year and both the works of Horace Fletcher mentioned above.

THE votaries of Christian Science have received something of a shock by the intelligence that Mrs. Eddy has been paralyzed for a number of years. She kept this knowledge from her followers until the question whether she was in the flesh or not needed a direct answer, because of her non-appearance at the convention held in New York this summer. Many thought she would never pass out of the body, and all believed she was immune to the troubles the flesh is heir to. This is the "little rift within the lute" that will do more than any other thing to put Christian Science on a correct basis. One lady said it was not to be wondered at that Mrs. Eddy was paralyzed considering the amount of thought that had been directed against her. This may be scientific, but she has certainly stepped down from her pedestal in the eyes of those who thought her immortal and infallible. "What fools ye mortals be!"

++

THE terrible consequences of environment in the slum society from which the most dangerous class of criminals—because the most hopeless—is evolved, is ably discussed by Convict No. 315 of the state prison at Sing Sing, N. Y., in the prison paper *The Star of Hope*, of August 26th. No. 315 divides the criminals into three classes: the criminal by election or preference; the accidental criminal, and the criminal of circumstance or environment. He lays the responsibility for the latter class upon society which permits slum conditions in its midst. Speaking of the other two classes, the chances are that they may reform, for they have, many of them, the recollection of a happy childhood, and know good from evil; and they may come to repentance and lead better lives, having still the ideal of better conditions in memory. But the criminal of circumstance—"his memory holds no picture of a clean, sacred home-life, no recollections of a happy childhood—as happiness is understood—but instead it is always the streets, and the foul, evil-smelling brick barriers that form the playground of his picture—phantoms of slatternly women and emaciated and crying babies; miasmas of foul smells, and recollections of cold, hunger, drunkenness and disorder." Coming from such a source, this message appeals to all who are interested in the problem of the welfare of the

race, and carries with it a powerful suggestion of the responsibility laid upon all good citizens to lessen the conditions that make directly for degeneracy and crime. No. 315 continues: "His first recollections of law and order are insolubly associated with the policeman—his natural enemy—the spoiler of his youthful pleasures, the relentless individual who seems to his immature mind to legislate, execute, and adjudicate all law. His first glory was the overcoming of the, to him, irksome laws of that ever-present minion of society. How glorious to have him chase you from the docks when you went to swim, what bliss to hit him in the back with a rotten tomato when you came out. Unconsciously he became an evader of the law, a thorn in the policeman's side and, *ergo*, a nuisance to society. His early amusements were watching a street fight or participating in one; his first games were those of chance, his field sports killing cats; his airings were taken on the tail-end of street cars, or the end gates of wagons; the street was his home, the tenement his residence and a good place to hang up his hat." Viewed in its proper light, society certainly is to blame for the toleration of squalid conditions in the city, but who is ready to cry "*meo culpa*?" As Mr. Fletcher has already pointed out, it is the business of the state to look after criminals in the making as well as the full-fledged ones who menace society. The measure is economic, and seems the best solution. It is an unanswered question how far society sins against such criminals, and in what degree are they responsible for their crimes. Even in the slums the boy has his hero, whom he admires and emulates. "How he admired Chimmy and Chonnie and Mikey as they stood there with their three-for-fives in their mouths; the red light of the 'gin mill' illuminating the faces that were just beginning to show lines of dissipation. How eagerly he listened to their poor, bare tales of conquest of Sallie and Annie and Seatie; of their dexterity with their hands; their capacity for mixed ale; their relation of the latest crime; the story of their latest contribution to jail; how Mickey Hoolihan had kicked in the 'slats' of a policeman. He heard them relate their different limits of sensuality, and as the policeman on the beat wandered by and saluted them by their first names instead of 'fanning' them off

the corner, he throned them in Olympia and longed to grow up and be as they." No more terrible illustration of suggestion and environment and their potency could be penned. The moral of the tale is easily supplied.

PLEASE YOURSELF.

You cannot hope to please everybody; no living man ever yet succeeded in doing this. There is one person, however, whom you *must* please, and that is yourself. The consciousness of having done and said the things you feel to be right consoles one for much hostile criticism: You may not always be right. That is more than any mere mortal has reason to expect; but you have not done what you at the time felt to be wrong. That is the main thing. Years ago I refused to be carried away by the enthusiasts on Koch's tuberculin, and on the exclusive dependence of all chronic pulmonary disease upon the tubercle bacillus. I was called an old fogey, hide-bound, etc., but how far was I from the position now held by the profession?

Just now I am the object of wrath on the part of hypnotists, for my conservative position in relation to that interesting department of therapeutics. I cannot admit that it is everything, so they put me down as an opponent, not being willing to accept the limitations I would make to its applicability. But, I repeat: Unless considered an addendum to the hygienic, physiologic and drug-treatment dictated by the circumstances of the case, suggestion is not legitimate therapeutics. In its place it is of very great value.—*Alkaloidal Clinic*.

Sydney Smith remarked that it requires a surgical operation to get a joke well into a Scotch understanding. The same obtuseness seems to characterize our contemporary with regard to Suggestive Therapeutics. Innovations are not in his line; he prides himself upon the fact that he refused to be carried away by the enthusiasts on Koch's tuberculin. He does not state his attitude towards the Roentgen rays at the time of their incipience; was it friendly, or did he pooh-pooh it also, as something hypothetical, and therefore to be tabooed?

"The suspended judgment" is the mark of the thinker in the present day, when new and rapid mental adjustments are necessary to keep pace with the ever-increasing developments in

every line of thought. Any man may be on the wrong side of a question for a time, but to persistently remain there, in the face of scientific demonstration, unquestionable statistics, and the testimony of thousands, reveals a most deplorable state of ignorance of the subject under discussion. The editor of *Suggestive Therapeutics* aptly makes the following comment:

"Dr. Waugh, editor of the *Alkaloidal Clinic*, has again expressed his opinion that Suggestive Therapeutics is a weapon of deceit. The gentleman is in error. Suggestive Therapeutics forms the best part of all and every system of healing known to man. It does not greatly matter whether the supplemental treatment is by homeopathic triturations, by alkaloidal pellets, or by allopathic douches—the basis of each and every system is suggestion. When Alkaloidal Medication, so deftly exploited by the Alkaloidal Twins in their excellent periodical, the *Alkaloidal Clinic*, shall have gone the way of all fads, Suggestive Therapeutics will have only begun its work. Dr. Waugh should remember that his judgment in this matter is of very little worth; first, because he is not familiar with his subject; and, secondly, because he has 'something else to sell.' A little mental fizzing, however, may be pardoned in a gentleman so closely identified with the Saline Laxative of his firm that to effervesce has become second nature to his partner and himself."

The conservatism of the medical profession as a whole is its own worst enemy. Its effort to maintain a definite structure, limited and of calculable quality, in this day of transformations, bespeaks arrogance and pedantry as little practical as speculative. Its interior condition is not strong enough to withstand the wave-beats of the newer theories and facts that are irresistibly sweeping all before them. Mental laws and latent faculties are yet to be more perfectly evolved. Dr. Waugh schedules Suggestive Therapeutics as "an addendum to the hygienic, physiologic and drug treatment." This is woefully putting the cart before the horse. Hundreds of cases are cured without any drugs whatever. Get a primer, Doctor; there is abundance of literature on the subject. The bat and the owl repudiate the sunshine and swear by the twilight. Well, that is the best time for catching mice and other unwary creatures. But who would be a bat or an owl?

"Moore Cummin" felt his hair stiffen as he listened to the reading of papers in the different sections, and he feared that he had the whole lot.

SECTION MEETINGS.

'Tended the section meetin'—
Better ha' left 'em alone—
Got a twinge in my littlest muscle
An' a ache in my biggest bone.
I was young an' 'spritly an' light-hearted,
An' I'm ol' an' rheumatic an' sad—
I'm like the Biblical feller,
Too much learnin' has druv me mad

Never knowed that I had one—
A larynx—an' I'll be blowed
If I ain't been a coughin' steady—
I wisht I'd ha' never knowed!
Them otological fellers—
Since they spoke I ain't heard a word—
Them ophthalmological fellers—
An' my eyesight's dim an' blurred.

An' them there surgical fellers—
Gee! But they'd raise your hair!
I have to keep feelin' my arms an' legs
To see if they still are there.
My pore ol' head is achin'
An' my pore ol' brain is strained,
My heart is chuck full o' my sorrows
An' I believe that my soul is sprained!

—MOORE CUMMIN.—Ez.

NEW CURE FOR INSANE.

We have received so many inquiries for information about the article referred to in the *Inter Ocean* Editorial, of which we published a copy in the July number, that we have decided to give it to our readers in full. The article was published Sunday, May 7, 1899, in the Chicago *Inter Ocean* under the above heading. It read as follows:

Hypnotism—or rather suggestion, the vital principal in hypnotism—has been used for several years by the Chicago School of Psychology, in the treatment of various manias with marked success. According to Dr. Herbert A. Parkyn, the head of the institution, two cases of pronounced insanity have been cured within the last six months and a score of persons afflicted with lesser mental troubles, down to hallucinations and nervous prostration, have received entire relief. Several cases of unbalanced minds are now at the institution for treatment. In all mental troubles, he says, suggestion fails only in an extremely small per cent of cases.

According to a story from New York City, Dr. John Duncan Quackenbos, emeritus professor of Columbia university, has become convinced by a series of remarkable experiments that hypnotism may be employed to a great advantage not only in alleviating pain and cur-

ing certain diseases, but for the purpose of reforming criminals. From his own use of hypnotism, and its employment by his friends in the medical profession, Dr. Quackenbos says he knows that confirmed cigarette smokers, thieves, drunkards and persons with delusions have been not only cured temporarily, but so changed as to leave little doubt that the cures would prove permanent. Moreover, he says that hypnotism will doubtless soon be used extensively in the treatment of various forms of insanity.

NEW YORK BEHIND CHICAGO.

These so-called discoveries by Dr. Quackenbos are not new in Chicago. For several years the Chicago School of Psychology and similar institutions in the city have made a specialty of curing habits by mental treatment, and have had pronounced success. People addicted to smoking, drinking, morphine and cocaine, and affected with St. Vitus' dance, stammering, insomnia, illusions, melancholia, nervous prostration, and hallucinations, have been cured by the hundreds. The effects secured with children have been particularly marked. It now appears that at the Chicago School of Psychology, at least, insanity has yielded to mental treatment.

"We have cured insanity by suggestive methods for some years past," said Dr. Parkyn yesterday. "Within the last few months we have made two positive cures of cases of pronounced insanity that had failed to improve in long stays at asylums. We have at present several patients of the same sort under treatment, and all show enough improvement to lead me to predict an ultimate cure in every case. Dr. Quackenbos can scarcely claim credit to any great amount of novelty in his reported discovery.

"But you must remember," continued Dr. Parkyn, "that we do not use hypnotism. Our work is done entirely by 'directed suggestion,' which is the active principle for good in hypnotism. In cases of pronounced insanity, it is impossible to get the patient's attention fixed upon any one thing, even the voice of the physician; and hence hypnotism is impossible. We rely entirely upon suggestions,—that is, words and sentences constantly repeated in the presence of the patient, which in time result in changing the patient's line of thought and action into the channels desired. Frequently the insane person has functional troubles or hallucina-

tions about food or drink that he refuses to be treated for. These are matters which are vital to health. In such cases the constantly repeated suggestions result in changed thought and action and the patient remedies his troubles without being himself aware that the impulses were the result of outside stimulation.

"The theory on which the work is carried on is as follows: Every impression (suggestion) a man receives through his senses is stored up in the minute cells of the brain. These cells are all in relation with one another, so that each impression is associated with those that have preceded it through the same sense. These brain cells are nourished by the blood and are active or inactive according to the amount of blood supplied to them. The more any group of cells is kept active, the more likely are the impressions stored up in these cells to be in our conscious minds.

HOW HABITS ARE DEVELOPED.

"It is the continual stimulation of one group of cells which produces habits of thought; this accounts for the peculiarity of monomaniacs. Many of these cells are motor ones, which, when aroused, send out impulses to the various muscles or organs of the body. Sometimes the impulses are feeble, owing to poor circulation in the brain; sometimes they are incorrect, owing to their imperfect education, or to physical conditions, which for a time have interfered with the transmission of the normal impulses.

"Again, the motor cells may remain dormant for a long time if a function, for mechanical reasons, or through ignorance of hygiene, has been allowed to lie idle and artificial means have been employed to take its place.

"Every one, at some time or other, has had a musical air or a piece of poetry 'running through his head.' Sometimes for days at a time. It stays with us till we get another group of cells stimulated into activity, or until the mind is completely absorbed in other things. Then the cells get a chance to rest. If a musical air is bothering us we can get rid of it by humming something else; and so it is in overcoming undesirable or unhealthy lines of thought in our patients. We place new thoughts in their minds by repeated suggestions, and when the treatment is kept up each day for a length of time, and the patient is constantly going over these sugges-

tions himself, the new thoughts take the place of the old ones; the old ones become inactive, and the stimulation of the cells from which they spring diminishes. It is impossible to blot anything out of a man's mind, but if it contains undesirable thoughts we can overcome their effects by placing new thoughts there. The new thoughts will replace the old ones, provided the suggestions are repeated very often.

TREATMENT OF PATIENTS.

"So, when an insane patient is brought to us for treatment, we begin by inquiring thoroughly into his physical condition. We find out if any of the vital functions are deranged. If so, we proceed to rectify them first, since perfect nutrition and proper action of the body is always a great gain toward health. Then when matters of this nature are attended to we turn our attention to the mental troubles. We carefully avoid all reference to the mania or points of hallucination possessed. Instead we keep harping on a line of thought such that if it is adopted by the patient, his old trouble will disappear. We even give directions to the attendants and relatives of the patients to keep talking along the lines we suggest until, in accordance with the principle just stated, of arousing brain cells, the cure is accomplished. By experience we are enabled to map out in advance the line of suggestion to be taken to arouse in the patient the desired thoughts.

"I will give you one of the recent cases as an illustration. A woman was brought to us insane and with a fear that every one was trying to poison her. She insisted on seeing all her food cooked, and would not even take a glass of water from her husband's hand unless she saw it drawn from the faucet. We found at once she had many functional troubles and her nutritive processes were greatly hampered. We directed suggestions to improve this condition and built up her general health, thereby improving the supply of blood to the brain. She was constantly told that she was in harmony with her household, everybody loved her, and her husband in particular was the best and most devoted of men. She was extremely melancholy, and we told her that she was happy, joyous, and gay. After her health improved her mind gradually bettered, and in two months she was cured. I have seen her several times recently and she is happy as the day is long."

INSANE MAN CURED.

Operation of Trephining Performed on a Patient at Vancouver, B. C.

"VANCOUVER, B.C., Sept. 14.—Captain J. S. Doherty, a rugged seaman, 60 years of age, was a few days ago the subject of an unique operation for insanity. As a result he is back at work again, all the symptoms of his affliction having disappeared. Three years ago Doherty was sent to the asylum as dangerously and hopelessly insane. The operation was performed by Dr. James A. McNaughton, a young surgeon, who came to Vancouver from New York two years ago. He is an insanity expert, and by the aid of an application of phrenological methods the operation was entirely successful. Doherty was a totally uneducated man, and had read very little, until he actively took up the study of spiritualism ten years ago. He devoted all his spare time to it, and in a couple of years his friends noticed that he became somewhat peculiar when matters of the kind were mentioned. It grew as years advanced, and four or five years ago the man would have crazy fits. Then he suddenly developed violent insanity, and threatened bodily harm to his wife and children. He was sent to the asylum, and until this year nothing more was heard of the case. Then a friend of the family, a lecturing phrenologist, suggested that he had studied on this one question of spiritualism, and that part of his brain was abnormally developed. A doctor was asked to perform an operation, but he scoffed at the idea, and not until the members of the family had signed a statement to not hold the doctor liable should death ensue, did he proceed, and then only as a rank experiment. The phrenologist located the parts of the head which he argued were affected by the pressure of the brain against the skull. The doctor then performed a trephining operation. Over parts of the brain affected he removed pieces of the skull, each being about an inch across. The man's skull was abnormally thick. When he recovered he was perfectly sane, and his first words were about a piece of work on which he was engaged three years ago. His recovery is now complete, even to a voluntary burning of the spiritualistic books. Experts on the coast think the results of the case are particularly remarkable. The operation was never attempted outside of New York, and seems to be the first successful one on record where phrenology was brought into use."—*Toronto Mail and Empire*.

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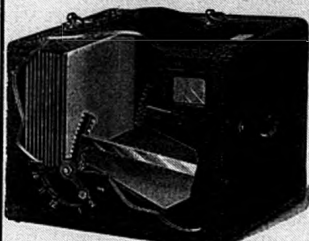
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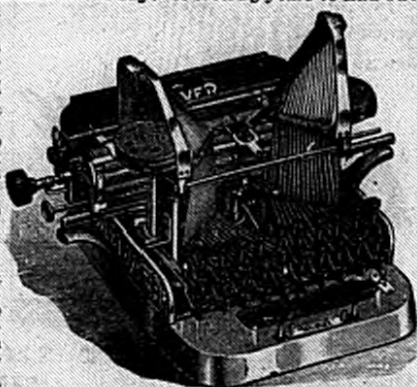
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